# THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

## Climbing For Rest.

STILL must I climb if I would rest;
The bird soars upward to its nest;
The young leaf on the tree-top high
Cradles itself against the sky.

I cannot in the valley stay;
The great horizons stretch away;
The very cliffs that wall me round
Are ladders unto higher ground.

And heaven draws near as I ascend;
The breeze invites, the stars befriend;
All things are beckoning to the best;
I climb to Thee, O God, for rest!

—LUCY LARCOM.

# THE PACIFIC

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### GOD'S LOVING KINDNESS.

Since God's loving kindness is better than life, the soul that possesses Him can have no unappeased cravings,, nor any yet hungry affections or wishes. In the region of communion with God fruition is contemporaneous with and proportioned to desire. When the rain comes in the desert, what was baked earth is soon rich pasture, and the dry torrent beds, where the white stones glittered ghastly in the sunshine, are musical with rushing streams and fringed with budding oleanders. On that telegraph a message is flashed upward and an answer speeds downward, in a moment of time. Many of God's gifts are delayed by Love; but the soul that truly desires Him has never long to wait for a gift that equals its desire. —Alex. MacLaren.

Bishop Potter was preaching in the Adirondacks where he has a summer camp. A tall backwoodsman came up after the service. "I've heerd ye preach twice afore this,'" he said. "I allus l'arn somethin' new from ye. I rid ten mile to-night to hear ye, an,' as usual, I heerd somethin' new to-night that I never knowed afore." "Well, I'm glad of that," said the bishop, shaking the outstretched hand. "And what was it you learned to-night?" "Why, bishop, I found out fer the fust time in my life that Sodom and Gomorrah wusn't twins!"

A young man who united with the church was asked what particular person led him to take the step. He replied:

"The fellow whose desk is next to mine at the bank. We are both bookkeepers with plenty of work and moderate salaries. He lives such a simple, contented, trustful life that I want to know how to make my life as fine as his."—Northern Christian Advocate.

In summing up, let me say one word Never admit that you are in any vital way inferior to your next neighbor. What any one else has done, you may do. All education is not found in the school-room. Plenty of it may be acquired in the kitchen. Avail yourself of opportunities. Never succumb to discouragement. Do not discount your own powers, or fancy that a culture different from yours is of necessity better than yours.—

Phillips Brooks says we are to be like chisels, carving God's statutes in the world. The chisel, however, can do nothing in itself; only as it puts itself entirely in the hands of the sculptor can the chisel accomplish anything.

# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 7, 1905

## THE FIRST FOREIGN MISSIONARY SOCIETY IN THE UNITED STATES.

In the year 1810 there was organized in New England the first missionary society in America for the proclamation of the gospel in foreign lands. At that time the Christian world had begun to think of the great command of the Master, "Go ye and disciple all nations," as it had not been thinking of it for centuries. There was some missionary effort in the Roman Catholic Church immediately after the Reformation, but it was a long time before there was among Protestants very much of a manifestation of any desire to proclaim the gospel beyond the bounds of Christendom. In the first half of the eighteenth century the Moravians began that work in the West Indies and in Greenland which has so distinguished them, and in the latter part of the century the missionary spirit began to manifest itself in Great Britain, and societies were organized for the utilization and cultivation of that spirit. In early years in our country there was organized work among the Indians, but it was given to a few students in Williams College in the early part of the nineteenth century to be the movers in this country in a work which was to spread until, through the consecrated efforts of Christendom, the world was to be girdled by the light and peace of the gospel.

Foreign missions in America date origin from the haystack prayer-meeting near Williamstown, Massachusetts, in 1806, although the first society was not organized until 1810. The spirit of missions came upon that little band there in prayer; it was transplanted later to Andover, the petitions of men ready and anxious to lay the gospel foundations in other lands were heeded by the churches, and America began to have part in that great work, which as the years went on has made the nineteenth century pre-eminently the missionary century.

The missionary society, which was organized nearly an hundred years ago back there on the Atlantic coast—the American Board of Commissioners for Foreign Missions—meets in annual meeting this year in Seattle on the Pacific coast.

The coming of that society whose achievements have been one of the glories of the nineteenth century will impress anew and forcibly upon the minds of our people the fact that the words of Christ, "Go ye and disciple all nations," were not meant for those first disciples only; that they were intended as the marching orders of every one of his followers in every age of the world.

"Have you found the heavenly light?
Pass it on.
'Twas not given for you alone,
Pass it on.
Hold thy lighted lamp on high,
Be a star in some one's sky,
Pass it on."

This great missionary society comes here today because there have sprung into existence on these shores during the last half century churches which have had prominent part in the work of the extension of the kingdom of God upon the earth; and which, because of our situation as to the nations of the Orient, are destined to figure with greater prominence in the Christianization of the world.

This first great missionary society on American soil had been in existence fifteen years when Thomas H. Benton said: "The ridge of the Rocky Mountains may be named without offense as presenting a convenient, natural, and everlasting boundary. Along the back of this ridge the western limits of this Republic should be drawn, and the statue of the fabled god Terminus should be raised upon its highest peak, never to be thrown down." More than a third of a century after this missionary society had come into existence a United States Senator quoted these words on the floor of the Senate and declared that they were well said; and in 1845 it was said by a lecturer in Boston: "Rather than have new states formed beyond the Rocky Mountains, to be added to our present union, it would be a lesser evil, so far as the union is concerned, if the unoccupied portion of the Oregon territory should sink into Symme's hole, leaving the western base of those mountains and the borders of the Pacific ocean one and the same."

But, today, all over our land, it is with pleasure and pride that the people of the United States say,

"The broad Pacific chafes our strand,
We hear the wide Atlantic roar."

Along these Pacific shores is found today one of the most desirable portions of our great country. Here is to be one of the mighty centers of the world's future civilization, and Christian people from ocean to ocean are desirous of putting the Christian stamp on it, desirous of the laying of those foundations which will, when rightly built upon in the future, enable it to do the work to which, by its position, God is evidently calling it. Accordingly The Pacific welcomes these brethren from the East.

In the summer of 1880, the Rev. Dr. Constans L.

Goodell, left his home and work in St. Louis for a period of rest along by the shores of the Pacific. It was on the journey westward and while tarrying here, where he could look out over the wide reaches of water toward the lands beyond, that he got that inspiration which enabled him a year later to thrill the churches with a masterly appeal for home missions.

In that notable address Dr. Goodell said: "The Pacific coast today is the supreme point of inspiration on this continent. Listening to the songs of this sounding mighty sea, one rises nearest to God, and catches most of his thought and purpose in this new world. The gospel that saves America has already gone far toward the redemption of the whole Orient. The work has begun. The pillar of cloud and fire which has led God's people forth to the new world rests above the glittering Sierra Nevadas, throwing its brilliance far out on the sea and gilding the temples and pagodas of the most renowned paganism in preparation for its fall. It points us to our way and work, and interprets to us God's wonderful ways of redemption in the earth."

They who gather next week in Seattle to consider the work of foreign missions ought to attain to an inspiration which will count for much in the on-going years for the good of man and the glory of God. Never before has the Christian world faced so opportune a time in foreign missions. Will they who stand associated with the American Board realize that they have come to the kingdom for such a time as this, and act accordingly? It is one of the supreme questions of the times.

## THINGS SIGNIFICANT IN CHINA.

Gradually the gospel of Christ is making its way in China. As of old, they who find Jesus go out after others to bring them to him. It is a finding and a bringing just as it was in those days when Andrew after finding him went out and sought his brother Simon Peter and brought him into that blessed presence and companionship. We were reading the other day in a paper published in China, of a young man, who being converted to the Christian faith at the age of twenty, became anxious at once to win to that faith his entire family, which consisted of his grandmother, father and mother and three sisters. There was no Christian church near the home, but the young man arranged with the local missionary for the administration of the right of baptism in their dwelling house when he should next visit that district. When the time came for the service only one was baptized by the missionary, for the reason that he was of the opinion after examination that with the one exception they did not fully comprehend what baptism implied and necessitated. The exception was the aged grandmother who was so eager to be received into the Christian communion and who gave such promise of true and enduring faith that the missionary did not counsel delay in her case, but gladdened her declining years by administering the sacred rite.

A correspondent of the North China Herald says that it was a sight which stirred the thoughts and suggested what will happen in China on a wider scale ere long. "By the flickering light of red guttering candles the entire family stood up to be examined, and though the reception of the majority was deferred till the next visit, the beaming face of the old lady will not soon be forgotten. The father had arranged an elaborate feast and had invited some of the native preachers and some of the elders of the chapel, and among these the missionary sat as an honored guest, for whose special benefit foreign knives and forks had been secured."

This little picture of what goes on and is going on all over China, says the correspondent, "furnishes food for reflection; and for those whose life-work it is to publish Christianity, it creates visions of hope."

Many very significant events are occurring in China these days. Among those worthy special note is the visit to the National Christian Endeavor Convention at Ningpo of three high Chinese officials, the Taotai, the Fu and the Hsien. Their visit was quite unexpected. A writer in The Chinese Recorder says: "These three officials arrived Saturday afternoon with their retinue of soldiers and runners, and attended the reception to the visiting delegates in the Presbyterian compound. After supper they went to the evening session of the convention and sat on the platform. Dr. A. H. Smith spoke on the duty of the Christian to his emperor and to his country. They paid most earnest attention to all that was said, and the Fu, the Taotai and Hsien in turn stood up and addressed the audience in words most cordial, and with unstinted approval of Christianity."

The writer from whom we have quoted declares that it is unique in the history of Christian work in China that three officials of so high rank should set aside an afternoon and an evening to attend a distinctively Christian and religious gathering, and while there should exhort the audience to live according to the principles and teachings of Christianity.

When a few weeks later, the missionaries called at the yamens to present to them some New Testaments which the convention had voted for them there was further expression of appreciation of what they had heard and seen at the convention.

One of the most remarkable events of the year, in China, was the attendance at a conference, on invitation of the missionaries, of high officials and leaders of the Confucian, Taoist and Buddhist religions and other sects, to consider how religion might be revived throughout the empire. The agent of the American Bible Society at Shanghai writes: "It was somewhat of a surprise when over thirty officials and about one hundred leaders of all the religions attended and took active and friendly part in the discussion. There was no discord throughout the conference. One of the non-Christians present said that as missionaries were experts in religion, they should be asked to superintend the work in the new government schools. The missionaries were also invited to elect three of their number to meet the governor of the province to consider how best to avoid misunderstandings between the missions and the officials. The governor said he would be glad to have copies of the New Testament to present to his subordinates, so that they might better understand the aim of Christians."

In a recent article entitled "Impressions of China," Bishop Bashford says that he never before saw such possibilities for the gospel as now exist in China, and that the Methodist church could easily double its membership there during the next four years if it had sufficient missionaries and teachers to care for the people who come to their missions and stations. "China is the greatest unworked mission field on the globe," says the Bishop, "and the people are now eager for Western civilization, including the Christian religion."

Of course at a time when Western civilization is so popular in China, it must be admitted that people come to the Church from mixed motives, but notwithstanding this fact it is evident that a "fullness of time" is near at hand in China, and that the church of Christ needs only to be awake to the opportunities, and active, to garner rich fruitage for the Master's kingdom.

Back yonder in Britain, in the days of King Ethelbert, when Augustine landed on Thanet and sent a message to the king telling why he and his helpers had come, the king after due deliberation as to how he should treat them received them first in the open air, fearing they might be wizards. Later when he had listened to their message, he said: "Your words and promises sound very good unto me; but they are new and strange, and I cannot believe them all at once, nor can I leave all that my fathers and the whole English folk have believed so long. But I see that ye have come from a far country to tell us that which ye yourselves hold for truth; so ye may stay in the land, and I will give you a house to dwell in and food to eat, and ye may preach to my folk, and if any man of them will believe as ye believe, I hinder him not." And so Augustine and his companions abode among the people of whom Gregory had said, "They have the faces of angels, and they ought to be made fellow-heirs of the angels in heaven;" and before many months had rolled around ten thousand persons, among them King Ethelbert himself, had been added to the church.

Today, men of rank in China are saying practically what King Ethelbert said, and the way is opening up for the gospel among four hundred million people who ought to be made fellow-heirs of the angels in heaven.

Napoleon once said: "When China is moved it will change the face of the globe." China is beginning to move. It is for the church of Christian lands to put the stamp on that movement. There is in that Oriental civilization that which is worth conserving. It is in the synthesis of European and Asiatic natures and ideas, brought together through Christianity, that civilization is to ascend to its higher planes.

It is a glorious work to which God is calling his church. With distance annihilated, with every part of the world in close touch now with other parts, the day of universal brotherhood is dawning on the world's horizon. We see as never before that this world is Christ's world and that he is gradually subduing it unto himself. It is a day when the church should thank God and take courage. All things are turning out for the furtherance of the gospel, for the bringing in of the day when upon the head of the Christ there shall rest all crowns.

"Well roars the storm to those that hear
A deeper voice across the storm."

## AN OPPORTUNE TIME IN JAPAN.

The Christian world faces to-day an opportune time for missions in Japan. And it is a critical time. The next decade will determine what Japan will be religiously for a long time. The old religions are losing their hold on the people, and thus is there opening up a wonderful opportunity before the people of Christian lands. Recently the Japan Daily Mail contained the following translation from a Japanese Buddhist journal:

"In reference to the cause of the ineffectiveness of Buddhism there are many different opinions. The priests themselves seem to have no hope of reviving interest in their creed. They seem quite satisfied with the status in the country which tradition has conferred on their religion. We have, say they, more than 70,000 temples and about 100,000 priests, and as for adherents, with the exception of the Christians and Shintoists, whose number is comparatively small, the whole of Japan is Buddhist. And as regards profession this is to a large extent true. Religion in Japan, as far as households are concerned, has become quite formal. The head of each house decides what religious ceremonies shall be performed on certain occasions. This does not imply that he himself believes in a creed or that any members of his family take the slightest interest in its teachings. It is one of the many family traditions that the heads of households still scrupuously follow. So that in most cases Buddhism, though the religion of families, is not the religion of the individuals composing a family. The connection of the priesthood with the laity is almost exclusively that of the performers of ceremonies to those who in obedience to custom pay for their performance. The ceremony-performing function suffices for the maintenance of the priesthood. There are in Tokyo to-day no less than 1,349 Buddhist temples and 1,880 priests connected therewith. The money paid for the ceremonies performed by these priests together with the charges for sepulture, etc., mount up to a very big sum every year. Beyond its connection with customary ceremonies, what hold has Buddhism on the nation? None whatever. Its so-called adherents do not take the slightest interest in its teaching. What its future will be nobody can foresee."

William Elliot Griffis, a well-known authority on things Japanese, wrote in an article in The Outlook for August 19th: "In the Japanese archipelago there is a nascent Christian nation. We do not predict, we only prophesy—that is, utter the truth. Buddhism, as a maker of modern Japan, is more than moribund; it is ready for burial. Shinto is but an algebraic expression for the energies of patriotism. Besides the enrollment of over one hundred thousand Christians of various names, Greek, Roman and Reformed, a half million people in Japan certainly want to be 'both almost and altogether Christians,' 'save these bonds' of ethnic freak and mediaeval superstitions, which we ourselves are breaking. Aston, the scholar, says: 'The Japanese have already accepted European philosophy and science. It is simply inconceivable that the Christian religion should not follow.'"

This testimony is in harmony with that of the Rev. Dr. J. D. Davis of Kyoto, who wrote not long ago that there was a great religious vacuum in Japan, and that it is no longer a question between Christianity and Buddhism, but between Christianity and nothing. In that connection Marquis Ito was quoted as saying that "the young men who receive Christian education will be the main factors in the future development of Japan." And Baron Maxjima, once a member of the cabinet, was quoted as having said: "We must have religion for our highest welfare, and the religion of Christ is the one most full of strength and promise for the nation."

Truly the time has come for the adherents of the cross of Christ to move forward for the possession of that land. Like Paul when some Christians from Rome met him out along the Appian way, we ought to thank God and take courage.

## THE ONLY SURVIVING SON OF THE FIRST AMERICAN MEDICAL MISSIONARY.

The Rev. Dr. Jared W. Scudder and wife celebrated their golden wedding anniversary in Berkeley, California, last week. They have been fifty years in missionary work in India, going thither on their wedding trip in 1855. Dr. Scudder is 73 years old, and is the only living son of Dr. John Scudder, the first medical missionary sent from this country, who went out, under an American Board commission, on the 8th of June, 1819. This veteran missionary, who has been in this country on furlough for the last year and a half, goes east this week and expects to sail from New York the latter part of the year to resume his work in the Arcot Mission in India. The mantle and spirit of the consecrated father rest upon the son, and he is desirous that all his years shall be spent in missionary work. Dr. Scudder had been engaged in literary work in India for some time before he came away on furlough; that work will be resumed on his return, special attention being given to the Tamal commentary which he is preparing.

As we write these lines the mind goes back to that time nearly an hundred years ago when a little tract entitled, "The Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting Them," fell into the hands of a young physician in New York while he was visiting a patient. It marked a turning point in that physician's life, out of which momentous issues have come. It was the call of God to Dr. John Scudder, with a brilliant future opening up before him as a practicing physician in a great city, to deny himself and to carry the gospel to a people sitting in darkness. Thirty-six years of his life were given to pioneer missionary work in India, and after he had passed on into the life beyond it was written of him: "He is gone, but he will never be forgotten. On the records of our Indian Zion his name stands registered as a faithful evangelist, an energetic pioneer. In the sky of India's night I see his name shining forth like a lustrous star, not alone and solitary, but associated with kindred luminaries, such as Ziegenbalg, Schwartz, Rhenius and Poor. He has left behind him a memory more precious than thousands of gold and silver. He was a great man and a good man."

All the children and several of the grandchildren of this devoted missionary partook of his zeal and consecration, and many have had good reason for calling them blessed. At one time his eight sons and two daughters were engaged in the work of foreign missions; and though dead he yet speaketh.

It is worthy of note that the tract which fell that day nearly an hundred years ago into the hands of the young New York physician was written by one of the band of students that went out first under the American Board as an outgrowth of the haystack prayer-meeting.

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About a year ago an Episcopal missionary at Anvick, Alaska, stated in one of the Eastern church papers that he could make good use of spectacles and eyeglasses for which their owners had no further use; that they would enable him to improve and prolong the eyesight of some of the Indians. His expression was that he could use about a peck of them. Before the first of July this year he had received three and a half bushels of them, from 153 different sources.

## The Pacific Coast in Brief.

The address by President Capen of the American Board of Commissioners for Foreign Missions, to be given in Seattle on the 15th of September, will appear in The Pacific for that week. Copies of the paper may be had at Plymouth Church, Seattle, on Saturday morning, September 16th, for five cents each. The paper will contain also a synopsis of some of the other addresses to be given on Thursday and Friday. Five hundred copies of this week's issue of The Pacific will be distributed at the opening of the Board meeting on Thursday of next week; and among the Seattle churches.

In one of the parks in the city of Tacoma there is a fountain known as the Narcissa Prentice Whitman fountain. It is suggestive of what Mrs. Whitman, wife of the heroic missionary, Dr. Marcus Whitman, was to the Northwest country and to the whole country. When Marcus Whitman's old wagon rumbled down the western slopes of the Rockies "the Oregon country" began to be saved to the Republic; it was shown then that there was a way thither for women and children, and through the homes which sprang ere long into existence came the final settlement of the boundary question. That long bridal tour across the plains and over the mountains was fraught with momentous issues to the American nation.

"The Church of Los Angeles" is the name of a church which is being built at Haidoi, India, by a Los Angeles woman. It is of brick and will cost, when finished, about $4,000. We are reminded by this of the woman who said once that she was praising God every hour of the twenty-four of each day, for she had a daughter whom she was supporting as a missionary on the other side of the globe. The Church of Los Angeles in India! that is as it should be. The call to us is to link our lives with the lives of those who do not have that which we have; and, together, to go on from character to character, from glory to glory, in the expanding kingdom of God. Living is giving, and giving is living.

Lake Chelan, in Washington, is mentioned by Walter H. Page, in the World's Work, as "one of the scenic wonders of the world." And he adds: "When this country becomes as well known as Switzerland, or even as California, as many tourists will visit it, as go to the Alps or will go to the Yosemite." It is becoming more evident every year that we have on the Pacific coast much to attract people all over our land when that which we have has become known, as it must in a few years from now. Nowhere else, perhaps, is there so fine a water and mountain view as on Puget Sound. A friend once said to the present writer as he looked off across the straits from Port Townsend at snow-clad Mt. Baker, "I never look at that mountain without desiring to be a better man." Viewed from the sea level the stately, towering, snow-capped mountains of Western Washington stand alone in beauty and sublimity. Along with Mt. Hood in Oregon and Shasta in California, they are mighty sentinels, speaking forcibly, though inaudibly, in their robes of eternal snow, of the infinite stateliness and purity of the being who placed them there as gems in one of his earthly crowns.

In his address on "The Opportunity of the West in Foreign Missions," given at the meeting of the Amer-

ican Board in Minneapolis in 1890, the Rev. Dr. R. S. Storrs said: "You remember what Angelo said of the superb work of the sculptor, Donatello, after long contemplating his wonderful figure of St. George on the outside of the church of San Michile at Florence. The great sculptor looked at it with admiration and surprise. Every limb was perfect, every line complete, the face lighted almost with human intelligence, the brow uplifted, the form poised as if it would step into life. And as the bystanders waited anxiously for the verdict, the great sculptor, looking still upon the statue, slowly lifted his hand and said: 'Now march!' It was the grandest encomium he could have given to the figure of St. George in marble. My friends that is God's word for us. 'I have given you power, I have given you knowledge I have given you the means of influence; now march!'" Something like this God is saying to-day to the Christian people of the Pacific coast. He has given unto us a goodly heritage; a fairer, more promising land, is not to be found anywhere under the sun. Our location on the globe is highly strategic, and his word is: "Now march!"

"I go to Uganda; keep open the lines of communication, and yours shall be the equal glory and reward," said Bishop Hannington when he started for the mission field. It is for the keeping open of the lines of communication that the American Board of Commissioners for Foreign Missions operates. It is for this purpose that it holds it its annual meeting next week in Seattle. If the lines of communication are kept open as they should be it will be necessary that there be hearty co-operation on the part of all. "Silver and gold have I none," said the Apostle Peter to the lame man at the gate of the temple, "but such as I have give I thee." We of the Pacific Coast cannot say just as Peter said. For silver and gold we do have. Since 1849 more than fourteen hundred million dollars in gold have been mined in California; and for the year ending June 30th the assay office in Seattle claims to have handled more gold than any other office in the United States. The amount was nearly eighteen million dollars. As we write there lies before us a paper in which is an article entitled "The Empire of the Northwest," in which is the picture of the unloading at one time on a Seattle wharf of boxes containing four million dollars in gold. Such as I have give I thee? Are you saying it? Are you doing it?

For several years the only surviving charter member of the First Congregational Church of San Francisco has been residing at Fullerton, near Los Angeles. The following from the Fullerton News concerning him will be read with interest by many of our readers: "At the close of the morning services at the Presbyterian Church last Sunday, upon the invitation of the pastor, Father Benchley addressed a few words of farewell to the people, congratulating the church upon its great success and recalling some of the many happy memories of labor and worship he had enjoyed. His words were very touching and his prayer a benediction. The pathetic scene will never be forgotten. It brought to mind the New Testament scene of the aged servant of God, Simeon, when he took the Christ Child into his arms saying: 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' Before the shadow of blindness came over his life, although never a member of this church, he was an active worker and has always been a supporter during his sojourn with us. Mr. and Mrs. Benchley are life-long members of the First Congregational Church of San Francisco and never expect to transfer. The Fullerton Presbyterian Church, recognizing the great good and encouragement they received from these excellent Christian people and treasuring their many precious memories, bids them God-speed and wish their unceasing fellowship with our Friend and Savior, Jesus Christ, who has prepared them a home in our heavenly Father's house." Mr. and Mrs. Benchley have gone East, with the expectation of remaining for some time. It may be that they will never return to California. But, wherever they are and wherever they go, the hearts of many on these Pacific shores will go out toward them lovingly and tenderly. They are pioneers whose lives will abide always for good.

The Rev. Richard Wylie, pastor of the Presbyterian Church at Napa, California, has the honor of having the longest pastorate on the Pacific coast. He is now in his fortieth year as pastor at Napa. In a recent sermon he recalled the first time that he heard of that place. It was more than forty years ago, when he was residing in Oregon. At that time Napa was mentioned in connection with a bull fight which had taken place there. In the course of his sermon, as he noted the advancement made in the years since then Mr. Wylie said: "The prosperity of Napa in all that is good depends upon its citizens. Too many live off the vices and misfortunes of others. They want a wide open town. That is not the right kind of progress. With new conditions, come new perils, new dangers. The increase of population is not always a certain augury for good. In attaining what is best we must maintain the dignity of the home, where restraints will be put upon the children by loving parents. There should be a wholesome restraint exercised by those in official position. They should do things to protect the young. Nothing is more pitiable than to see evil devices established on every hand to lure and carry downward the weak-minded. Society should take a hand in such matters, and the influence for good of the women of the community should be felt. The one great power in the moral world is the love of God. Let that operate in every willing and loyal heart and what is best in the community will prevail. The principle in the tug of war is to gain a little and hold it. Let it apply in life. win a little each day in the line that is good and hold fast to it." In an editorial note concerning Mr. Wylie, the Napa Register says: "It is rare indeed that so long a term of continuous service in the same pulpit is rendered. In this case the church has had the benefit of the best that a cultured mind, warm heart and wise counsel could give. Pastor and people have grown more united with the passage of the years and no man in the community more generally enjoys the esteem of people inside and outside the church than does Mr. Wylie." Bishop Wilberforce once said that whenever he saw a minister who had preached to one people for ten years he took off his hat to him. The Rev. Dr. Constans L. Goodsell on his tenth anniversary at Pilgrim Church, St. Louis, said to his people: "When I see a flock that has been content to be fed and led by one shepherd ten years I take off my hat to them. They have certainly the virtues of patience and forbearance. I have found it hard to bear with myself these years." We take off our hat to Pastor Wylie and the Presbyterian Church at Napa. We know of no pastorate on the Pacific coast of such duration.

The Rev. Dr. W. C. Pond recently finished one of 33 years with Bethany Congregational Church, San Francisco; the Rev. Josiah Sims has been with the Congregational Church at Nevada City since 1873. Another pastorate notable also for its length was that of the Rev. Dr. J. K. McLean with the First Congregational Church of Oakland which was concluded about ten years ago after a duration of twenty-four years. These do not measure up to the long pastorates in early years in New England, but the record is a good one for the Pacific coast and the present generation. Of the 271 ministers in Massachusetts in 1776, one had a pastorate of more than 70 years; 21 between 60 and 70; 51 between 50 and 60; 66 between 40 and 50, and 62 between 30 and 40. But in those days pastorates were meant to be for life.

We read concerning Sychar, in Samaria, in the land of Palestine, that "Jacob's well was there," and that Jesus, in his day, journeying that way, sat by the well for rest and refreshment. For thousands of years before the feet of the Master were treading the hills and valleys of Palestine that well had been a fountain of refreshment; and for generations since then it has stood there for the quenching of the thirst of the many whom business or pleasure has taken that way. We were reading the other day of a well which we have named "Aloha's Well." Long has it stood as a place of spiritual refreshment for young men and young women in training for the work of life. This well is not in the vicinity of the village of Saratoga, in the county of Santa Clara, in the State of California; other wells, the waters of which will flow a long time in streams of blessed influence, we believe, are being dug there; but this one is away back in Minnesota. In his history of Carleton College, Dr. Leonard tells of a Sunday afternoon meeting at Northfield, Minnesota, which stands pre-eminent among the religious gatherings under the direction of the Y. M. C. A. and the Y. W. C. A. of the college. This Sunday afternoon meeting, though now under the direction named, ante-dates by seven years the organization of the first association, which was that for the young men, and was organized in 1873. The Rev. E. S. Williams, who has for several years brought sunshine and cheer into many a life in California, was at that time, 1867, the pastor of the Congregational Church at Northfield. At the meeting of the State Association that year at St. Cloud, so great was the interest manifested in the new college that Mr. Williams meditated on his way home as to what could be done to further meet the hopes of its constituency. Consultation with professors and others resulted in the organization on the following Sunday of a Sunday afternoon meeting, which has continued to this day as a great blessing and inspiration. It is said that the first day was stormy and that only seven were present, but that the meeting grew steadily in interest and helpfulness. Dr. Leonard writes: "For years it was held in the chapel of the old hall for young ladies—always crowded and enthusiastic. It is now held in the assembly-room of the library unless that becomes too crowded, when it goes to the chapel of Willis Hall. It is attended by students of all classes, both college and academy, and also by members of the faculty. The influence for good which it has had cannot be described. There is perfect freedom and simplicity, so that even new students do not hesitate to take part, while there are also inspiring and helpful words from members of the faculty, all meeting on common ground, working for the same end and in the same way. During all the years of President Strong's connection with the college (a third of a century) he has missed attendance scarcely a single Sunday, unless prevented by illness or absence from the city." It is said that the feeling of many an old student is voiced in what was said not long ago by a graduate who had returned for a visit: "When I want inspiration for the trying and perplexing duties of my profession, I look back, not to the university where I took my professional course, but to Carleton; and the one thing at Carleton which stands out pre-eminent is the Sunday afternoon meeting." "Aloha's" well was there, and is there. "Long has it said, "Love to you." With good reasons does Dr. Leonard mention in several places in his history of Carleton College "the Rev. Edwin S. Williams, 'the boy preacher,' from Oberlin, so abundant in enthusiasm and all manner of good works." To readers of The Pacific he is known as Aloha; and "Three Oaks" has not acorns only, but also wells.

## The Religious World.

The church paper is the pastor's best assistant. And there is loss in every home into which it does not find entrance—loss to the individuals in whose homes it does not find place, and loss to the church and kingdom in general.

It was said not long ago by one who contemplated what Mark Hopkins had been to the American people: "Mark Hopkins was never my teacher, but I cannot pass the spot where his body lies without a pause of reverence and a thought of gratitude to Almighty God for such a man in our American life."

In a city in Scotland, there is a minister by the name of Black and one by the name of Whyte. The former is somewhat advanced in his theological views, while the latter is rather conservative. A frequent remark, in that city, is: "Whyte paints them black in the morning, and Black paints them white in the evening."

The Moravian Church sends into the foreign missionary work one out of every ten of its members. The other Protestant denominations, together, send one out of every five thousand. It is said that the Moravian children are trained from infancy in the belief that the church exists for the giving of the gospel to a sinful and lost world.

A minister who was preaching recently in a London pulpit on the subject, "Unanswered Prayer," said: "I knew a woman rich in this world's goods who for years wondered that God did not answer her prayers for her boy, and yet, in face of the great need for the evangelization of the world, she gave out of her munificence and wealth the sum of £1 a year to foreign missions."

In the Church of the Disciples, in Indiana, there is a minister seventy-three years old who has dedicated 650 churches and baptized more than 9,000 persons. He has also raised about two million dollars for the payment of church debts. This man, L. L. Carpenter, of Wabash, Indiana, has preached for forty-six years, and has had only one vacation. Although 73 years old he does not use spectacles.

The Rev. F. B. Meyer gives the following story,

showing how life is linked with life in influence for good in the work of the world: "When Livingstone went to Africa, there was a Scotch woman named Mrs. MacRobert, quite advanced in life, who had saved up £30, which she gave to the great missionary, saying: 'When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body servant, who will go with you wherever you go, and share your sacrifices and exposures.' With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingstone down, and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical position, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely, through all these years, that noble Scotch woman, as well as the servant, would be credited with some, at least, of the results of the noble devotion of that great missionary."

Expository preaching is a good and interesting kind of preaching if it is properly done. That prince of preachers, the late Dr. Wm. M. Taylor, was largely an expository preacher. But there is expository preaching, or an attempt at it, which is too much like that of the Chinese, whose favorite portion for exposition was the chapters containing the Sermon on the Mount. He would read a few words perhaps as follows: "And seeing the multitudes he went up into a mountain." Then he would say, "Notice that he saw the multitudes, not merely single individuals." And then he would say, "Notice further that when he saw them he went up into a mountain. Not the plain, my friends, but the mountain. And having got up into the mountain what did he do? Mark well, my friends, he sat down." Not a very interesting exposition, certainly! But, in some such way, it is said that he would wander along through a whole chapter. We recall in this connection the story concerning the colored preacher who was going over his text somewhat as follows: "Oh, bredern, at de las' day dere's gwine to be sheep an' dere's gwine to be goats. Who's gwine to be de sheep, and who's gwine to be de goats? Let's all try to be like de li'l' white lambs, bredern. Shall we be de goats, sisters? Naw, we's gwine to be de sheep. Who's gwine to be de sheep, bredern, an' who's gwine to be de goats? Tak' care ob youh souls, sisters. Remember, dere's gwine to be goats an' sheep. Who's gwine to be de sheep an' who's gwine to be de goats?" At this juncture an Irishman arose and said: "Oi'll be the goat. Go on; tell us the joke, elder. Oi'll be the goat!"

A missionary in China asked his uncle, who was an old and experienced man in missionary work in that country, whether he should make a practice of quoting from the Chinese classics or proverbs in the course of his preaching. The answer was in substance that there are times when an apt quotation from the classics or the use of a telling proverb may be of great value. But reasons were given for a guarded and limited use of these quotations, among them being the one that care must be had lest the hearers be led to think of the gospel and Confucianism as one and the same thing. And then there was expression of some thoughts which are well worth the attention of all who preach the gospel. "My sainted mother in her old age was unable through infirmity to attend her accustomed place of worship. She accordingly went to one close at hand, hoping to find spiritual help and counsel. She wrote me later that she had scarcely found these things, as the preacher, while he had a good deal to say about the ancients, had nothing to say about the Ancient of Days." And then the admonition was: "Be careful that the same thing is not said about you. Christ and his cross contain all you will need for a fruitful ministry. The grass grows greenest around the place called Calvary. Faith in a dead person of any nationality is of little worth. If Christ himself were dead, faith in him also would be in vain. You have to preach a living person and a living Word. Despite all the masquerading of infidels both in the pulpit and out of it, the Word still liveth and worketh. It is still true of Moses, for example, that no man knows of his sepulchre unto this day, but his word abides and lives and works and proves itself divine. And you will find as you go on that as you have heard so you will see in the city of our God; experience will confirm faith."

## THE FEDERATE SUMMER SCHOOL OF THEOLOGY.

### Wide-Spread Commendation of the School.

Since the close of the Federate Summer School of Theology, which was held in Berkeley for two weeks in July and August, we have had words of commendation of it from various sources. One of the latest coming to our notice is that of the Rev. A. S. Coats, pastor of one of the Baptist churches of Berkeley, in the Pacific Baptist, of Portland. Mr. Coats says that he is glad that he can write it up and not down. And he says surely "the world do move," when he contemplates the fact that from start to finish "nothing happened to mar the harmony and genuine Christian fellowship of faculty and students alike; that for once in the world Baptists, Presbyterians, Congregationalists, Disciples and Episcopalians have for two weeks been sitting together in heavenly places in Christ Jesus, at the feet of instructors representing three of these denominations, discussing the high and deep things of the spiritual life, with no spirit of controversy, but with a manifest desire to learn and do the truth."

Mr. Coats should have included Methodists in his list also; for, although they were not represented in the conduct of the school—not having any theological seminary here, they were represented among the attendants to the number of nine.

Concerning the lectures Mr. Coats writes: "It would be hard to find five men in all America who differ more in their mental makeup and in their distinctive personality than do the five men who have given courses of lectures, each in his specialty, in his school of theology. Nor will it be possible in future ventures of the kind sure to be made, to have five specialities in Biblical science contribute more directly to practical and harmonious issues in life."

Mention is made of President King of Oberlin as "easily the foremost progressive conservative theologian in America today."

Concerning Professor Nash of Pacific Theological Seminary he says that he "surprised even those who knew him best in his four unique and unreportable lectures on 'Some Elements of Power in Preaching.' * * * One knows not which to admire most in these

lectures, the classic, poetic diction in which they were clothed, the commanding power of their thought or the fervid depth of their spirituality. No one who attempts to preach the gospel can listen to such lofty discourses and not say, What a high calling is mine! God make me more equal to it."

Concerning the lectures by President MacIntosh of San Francisco Theological Seminary Mr. Coats writes that they were very informing and suggestive, on great epochs in theology and the makers of them—Athanasius, Augustine, Anselm, Abelard and Aquinas; and that these men from the past were made to live and and move and have their being again, not simply as they effected their own times, but as they are moulding all times by their never-dying thoughts. The concluding words concerning Dr. MacIntosh are that he "showed himself a thorough student of theology in its historical unfolding and reminded us that the new is not necessarily the true, nor the old the false."

As to Professor Graham Taylor, whose addresses we have commented on at considerable length and with much favor, he said: "No one can sit at the feet of such a man for two weeks and not have born within him a desire to live the Christ-life over again in heroic efforts at social betterment."

Ministers in the interior, some distance from San Francisco, have gone home and have sounded the praises of the Summer School. We quote here from an article by the Rev. Walter Mitchell, pastor of the Presbyterian Church at Elsinore, in the southern part of the state: "The aim of the school was not in any way a departure from the old theology to new and broader thought, but a wider application of the old theology in new and more practical ways. The old orthodoxy was not in the least disturbed, but rather conserved and emphasized as the only basis on which the church of the 20th century could hope to successfully work—'Jesus Christ as the great fact of history.'

"False theories and reasoning and likewise unsuccessful methods were plainly stated and boldly cast out as unworthy the mind and work of the 20th century pulpit. The construction of better theories and methods of application were taught in their places.

"The school was unique in more than its teachers and pupils. It was the first school of theology under a federation of seminaries,and a few years ago would have been impossible. Today it was a success. A large body of men of all the different denominations met as brothers and their one prevailing thought was the one, of making themselves more efficient in preaching the gospel of Christ, and making the pulpits of California a more practical and vital help to the people under their care. The ministers came with open minds. All prejudices were cast aside, or at least successfully hidden, and their interests wholly centered on the benefits received."

From all that The Pacific has given concerning the Summer School of Theology, in reports of the lectures while it was in progress, and various commendations since its close, it will be seen that it has won for itself the right of permanency, and will undoubtedly from now on steadily extend its influence as a beneficient institution on the coast.

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On Monday, September 18th, there will be a union meeting of the ministers of San Francisco and vicinity which will be addressed by Mr. VonOgden Vogt of the United Society of Christian Endeavor.

## The Bystander.

### Roosevelt.

The man now most prominently before the eyes of the world is President Roosevelt. Like Washington, he is "first in war, first in peace, first in the hearts of his countrymen. Roosevelt has achieved success as a man of war. He is by temperament a soldier, and his wild charge at San Juan Hill is a familiar representation of his prowess and military daring. But he is greater as a peace maker. He will be longest remembered by what he has done at Portsmouth. Great as a reformer, he is even greater as a courageous diplomat. If he retains the hold he now has upon the people, he will, even against his wishes, be his own successor in four years.

Furthermore, Roosevelt is a great preacher. The little Bible he carries on Sunday is more effective than his sword, more than any other evangelist of our times he has reached the popular heart, and hammered away on practical truths of the Gospel. His ideals have profoundly stirred the civic life of our great cities, and his sensible words to the masses contain the very Gospel of Jesus Christ. Long live Roosevelt.

### The Meaning of the Gospel.

Preachers may well learn a lesson from Roosevelt's Gospel as to the kind of truth to preach to this generation. It is so plain and direct that nobody looks for defects or examines it to confirm its soundness. This is the Gospel for the modern pulpit. It was the Gospel of the great reformers and preachers of the past. A man never succeeds in the pulpit until he speaks out of the authority of truth and utters what the people need, rather than what the people want. There are two classes of preachers. Some follow in the wake of popular desire. They have the reward of a certain popularity, but it is fleeting and insecure. A doctor would never succeed who gave the medicine men wanted. There would probably be more sweetness in it than the disease demanded. It is not the palate that is to be consulted, but the condition of the whole body. The other class of preachers aim straight at human needs, and deal directly with them. These are the really great preachers. They break through whims and foibles and get at the difficulty. They reach the conscience and the heart.

### To Whom Should We Preach?

This is a sensible question to raise. For whose benefit should the sermon be made? If a man goes fishing he prepares his bait and his tackle, having in mind some species of fish to capture. Not otherwise is it in preaching. When we hunt rabbits we do not use the same ammunition which is used for tigers. The sermon should have a definite purpose, and have in mind some specific end and class of people.

It is reasonable to suppose that the good people of the church, they who are always present, and who are known for their piety, are not so needy as the unchurched and the sinners. Therefore, the effort of preaching should, ordinarily, be in behalf of this needy class. Christ put the emphasis where it belongs. He came not to call the righteous, but sinners to repentance.

The preacher should not think too much about the wishes of those nearest him, but rather of the needs

of those far removed from him. This was Christ's method.

The pulpit of to-day is burdened with the responsibility of preaching the Gospel of Christ to those that sit in a great darkness. It is more safe theologically and ecclesiastically to say soft words to a wicked and perverse generation, but the end of that preacher is weakness. That man will never succeed in the pulpit who has in mind public opinion rather than the opinion of Jesus Christ. He may succeed in securing a large church, but the size of the church may not indicate the power of the man. We should not preach to win better pulpits and larger salaries, and popular favor. We should preach to save men, and make this world better.

## Acorns From Three Oaks.

ALOHA.

### Three Gracious Santa Clarans.

Rev. Father Robert E. Kenna of Santa Clara College has been delegated by the authorities of his church to raise funds to build the new and grander buildings up near Mountain View.

The work takes from us one of the most genial gentlemen I have ever met. The last time I met him in the beautiful gardens of his school and heard of his profound interest in our temperance campaign, and walked with him to see a happy hundred of his boys tumble into the pond for a swim I came to feel as if I were with a twin spirit to President Fairchild. He is a Catholic. I am a Protestant. These words look a bit large in our vocabulary, but I do not think the angels use them much. I don't feel as if a barbed wire fence separated us. And its not more than a gossamer line as the inhabitants of Heaven see it. The Reverend Father is not an orator, but is so full of patriotism, piety, fraternity and humanity that he has been a leader and speaker on many important country occasions. Universal regret reigns at his going. I remember now that he gave a fine address at the unveiling of the statue of McKinley. The other orator and educator who spoke with him on that occasion—Dr. Eli McClish—has resigned his presidency of Pacific University. This the trustees refuse to accept. In a hard field of competition the eloquent and gracious President has, in nine years, done much to build up his school. He has been unsurpassed as an orator in this country. His sacred eloquence, his good, hearty sense, his genial humor, his kindling patriotism, have been freely at the service of every good cause. To announce Dr. McClish as lecturer or preacher has been to fill the house.

All Santa Clarans would vote to make the good president a bishop if his headquarters might be permanently at San Jose. A hero who marched with Sherman to the sea and then began a poor young man's battle for an education is just the man to wake up youth to aspire, and to vitalize a struggling school with ideas of right and progress.

Alas that going to Seattle will prevent my appeal to the Bishop at Pacific Grove to send back our gracious Chrysostom to College Park. We have also lost, temporarily at least, Paul Shoup from the leadership of S. P. R. R. Co. affairs at San Jose. He has been there only a little more than three years. In that short time he has endeared himself to the whole region. Recognized as a faithful agent of his employers he has been so generous, gracious and gentle that old and young, big business men and his host of clerks have alike loved him. Never effusive; just every-day, good and kind and fair. The business community gave him a splendid farewell banquet at the elegant Vendome last week, and it was all as warm and sweet-mouthed as a Methodist love feast of the choicest sort. Men pass on the street yet and say, "Wasn't it good to be there?" It has kept me thinking of that young man who came to Jesus to learn discipleship. "And Jesus beholding him, loved him." I almost think his going to Portland is a scheme of the astute railroad men to get us all to take a trip up there; a real addition to the Fair attractions. We congratulate Oregonians on their acquisition. "A man who hath friends must show himself friendly."

### A Great All-Day Temperance Meeting.

It certainly shows some interest in temperance that the largest Protestant church in San Jose should be nearly filled three times in one day with earnest citizens discussing local issues. Not one zealot is to be accredited with this state of affairs. Yet it seems to have started with a feeling of county indignation aroused by the persistent effort of the whiskey ring to fasten a saloon upon unwilling Saratoga. Certain it is that Saratoga has unwittingly got a deal of free advertising. Out of this remonstrance against saloon tyranny has grown the preparation of a new ordinance, which, while recognizing the rights thrown around the saloon by law, yet clearly recognizes the American right of a majority to remove it. A large meeting will greet our reputable supervisors on Tuesday asking them to record the rights of the people in the new ordinance. It is not drastic. It does not sweep saloons into the Pacific. It simply says "Majority Rule." I append a brief synopsis of it:

1st. Applicant for license must be a citizen of the United States.

2nd. His application must be signed by six of the ten nearest resident free-holders.

3rd. Application denied if protested against by a majority of voters in the precinct.

4th. License revoked if asked for by a majority of voters in precinct.

5th. In precinct without saloons, applications heard only once a year.

The question we ask is, Shall a majority of voters who do not want saloons in their precinct have equal voice with those who do?

### Strong Objections to a Saratoga Saloon.

The pious sisters of the College of Notre Dame have joined in a letter to our Board of Supervisors begging that their valued retreat, lately purchased among the beautiful Saratoga foot-hills, may be undisturbed by a saloon. Delighted with the air and scenery which hundreds of school girls have enjoyed with their teachers, they know that liquor will so imbrute men as to make it unsafe for children to go and pick flowers among the hills. The customs of the Catholic Church do not permit these pious sisters to go to the court-house, but a pious priest is considering the matter of appearing in their behalf. Their promise is to be on their knees before God, at the crucial hour, asking him to guard their beloved retreat from the invasion of strong drink.

### Temperance Cause Starved.

It's an old saying, "You cannot endow a college

by passing the hat." Neither can the cause of temperance be strongly pushed by "chicken feed" collections. Old Dr. Jewett, a famous Minnesota campaigner, used to say, "The cause of temperance is starved to death." Not until it is put on the same basis with our most approved missions can it hope to win. Think of this, friends. There are counties where a few hundred dollars wisely applied would do thousands of dollars of good. There are humble men, who have the knack of rallying their fellows, who could lead great campaigns if they could simply get their daily rations provided. They must live as others do. Temperance is part of religion. Oh, for a great winter of revival and righteousness!

## THE DIVISION OF THE LAND.

BY CHARLES R. BROWN.

When the Israelites took possession of the land of Canaan they made a determined attempt to adjust their economic arrangements in harmony with what they believed to be the will of God. Their effort to ascertain the divine will was made according to the customs of the country and the current belief of that early time; they sought to eliminate from the matter all human greed and human preference by casting lots. Their leader Joshua assembled the representatives of the tribes at Shiloh before the ark of Jehovah. There in the presence of what was to them as the earthly residence of their deity, they prayed and cast lots to determine, according to the prevailing conceptions, the divine will in regard to the distribution of the land which the Lord their God had given them.

However imperfect, however superstitious or even whimsical, as it may seem to us, the method they used in seeking to know the mind of God in that matter, how much it means, that the chosen people in that rude peoriod of the world's history did not undertake to divide up the commonwealth by force, the strong taking the best of it because they were strong, leaving poor fragments to the weak! How much it means, that they did not divide it up solely by the power of purchase, those who had the longest purses taking the choicest sites, leaving to the poor the less desirable tracts! They sincerely tried as best they knew to ascertain the divine will about the business and to divide the land according to that will. It was a splendid ideal, however imperfect may have been the means they used in seeking to work it out.

God cares about this distribution of goods which goes on in modern times, equitably or inequitably, under his great eye. God cares about these inequalities of condition among his children, so glaring oftentimes as to be cruel. God cares that the weak are thrust aside by the strong and thus defeated in the dearest and noblest desires of their disappointed hearts. God cares when the shrewd and selfish sometimes take advantage of the innocent and the weak. There is a will of God concerning all these questions of wages and hours, of land and mines, of luxury and penury. And our own commonwealth will never attain its moral dignity, it will never reach its full measure of stable prosperity where each family shall sit beneath it own vine and fig tree, until in ways appropriate to our day, wise and good men are equally intent upon knowing the will of God touching all these interests and of obeying that will in the distribution of the goods of life.

The great problem of society is not one of production, but one of distribution. During the hard times when thousands of people are hungry and cold and in rags, there is food enough, fuel enough and clothing enough to make them all comfortable; the trouble is they have not the means at hand to purchase what they need. In the time of famine in India, whole ship loads of wheat were being sent from India, which was starving, to England, which was well-fed. The well-fed people of England had money to buy the wheat, the starving people of India had not. The city of New York is the richest city in the world. You are bewildered when you read of the wealth in its banks; you are amazed when you go to its costly hotels or restaurants and see people being wined and dined in showy extravagance; you are startled when you witness the scale of living at its fashionable clubs and in the homes along Fifth Avenue; you are dumbfounded when you look upon the signs of splendid prosperity among the worshipers in its well-to-do churches. It is the richest city on the globe.

And yet last year 60,443 families in New York City, one-fourteenth of the whole population, were evicted for non-payment of rent. Some of them of course were scamps, trying to take an unfair advantage of their landlords, but the great mass of them were simply too poor to pay for having a place to lay their heads, and so suffered the indignity of being put out into the street to await some sort of charitable relief. And last year also one-tenth of all the people buried from the city of New York were buried at public expense in the potter's field. You all know the poorest of the poor shrink from such a fate for their dear dead, making untold struggles and sacrifices to avert it; and the fact that one-tenth of all who died were thus carted off to the potter's field gives indication of the great and sore poverty in that richest city of earth. Plenty for all, yet the work of distribution so badly done that this mass of crying want exists even in prosperous times. Surely we have not yet learned nor realized the will of God in our division of this land of promise.

In proposing methods for a more Christian distribution of this world's goods, than is seen today in the contrasting surfeit and starvation which has become a moral reproach to us as a nation, the prophets of the Lord are still compelled to walk by faith as did the ancient Israelites. They divided up the land according to what they believed to be the divine will in anticipation, long before they had completely conquered it. When the scene referred to in the opening paragraph took place, the mountain set off to sturdy Caleb was still held by the sons of Anak. And a large part of Simeon's territory was still controlled by the Philistine's; other tribes were similarly circumstanced, so that as Joshua said, "there still remained much land to be possessed." But with faith in God that those splendid ideals of theirs could be worked out through his almighty aid, they met at Shiloh and parcelled out that very soil still so largely under the control of the enemy. This is Judah's; this is Asher's; this is Simeon's and this is Benjamin's, they said, even while the Amorites and Jebusites and Hittites were in open possession. The division made was the announcement in faith of certain splendid ideals, which with God's guidance they proposed to realize by the long and patient struggle which followed.

Alas for the prosaic, dull-eyed, humdrum people whose aspirations never get a rod in advance of their

present achievements! Unless we perpetually see visions and dream dreams, we shall never have the moral vigor, the spiritual insight, the noble effectiveness necessary for winning a land of promise. It is what we see by the eye of faith and confidently wait for, because God is the living God, which kindles our hearts to undertake the higher tasks in life. If we only computed what can be already be measured off by the surveyor's chain or weighed upon the hay scales, making no allowance for the hidden and supernatural factors, we should fail utterly. It was one of the evidences that these Israelites were chosen and inspired people, that their plans did stretch out into a hoped for but unrealized future, when they divided up in anticipation great stretches of land still in the hands of their foes.

And it is for the modern prophets to make forever plain that there is a will of God expressed in these alluring ideals being held before men of social aspiration and that the strength of the almighty arm is pledged to the realization of them, when once the hearts of his people are strongly set upon their attainment. It is for them to aid steadily in developing still further that spirit of humanity, which awakening from its selfish, riotous life, is saying with a meaning hitherto but half appreciated, "In my Father's house, there is bread enough and to spare"—and yet many perish with preventable hunger. The problem is one of distribution and when once the spirit of society shall actually "come to itself," it will in the more equitable methods of its operation hasten the return of multitudes from that far country of physical want and moral degradation.

## THE AMERICAN BOARD MEETINGS IN CALIFORNIA.

The provisional program for the meetings of the American Board in San Francisco and Pasadena, after the adjournment of the 96th annual meeting in Seattle, is as follows:

Rev. Jno. R.Thurston, D.D., of Whitinsville, Mass., a corporate member of the Board, will preside in the First Congregational Church, Thursday afternoon, Sept. 21st. The devotional exercises will be conducted by the Rev. Irving W. Metcalf of Oberlin. A welcome will be given by the moderator of the California Association; and impressions of the annual meeting in Seattle, by the Rev. James W. Bixler of New London, Conn.; a survey of mission fields by Secretary Judson Smith, D.D., short addresses by three missionaries; an address on Young People's Work by the assistant secretary of the Board, Harry Wade Hicks; an address by District Secretary C. C. Creegan, D.D., of New York, "What to Do Next Year and How to Do It." At the evening session Hon. Peter C. Jones of Honolulu will preside. The devotional exercises will be conducted by Secretary Frank K. Sanders, D. D., of the Congregational Sunday School and Publishing Society. A survey of Mission Fields will be given by Secretary James L. Barton, D.D.; addresses by three missionaries; and the "Response of the Pacific Coast" by Rev. Charles R. Brown, D.D., of Oakland, Cal. The pulpits of the Congregational churches of San Francisco, Oakland and vicinity will be supplied on Sunday, Sept. 24th, by officials of the Board, missionaries and visiting clergymen.

The visiting delegation will meet in Pasadena, Tuesday, Sept. 26th, with the Southern California Association. At the morning session District Secretary H. Melville Tenney of San Francisco will preside; and the moderator will welcome the visiting delegation. Impressions of the annual meeting in Seattle will be given by the Rev. Irving W. Metcalf of Oberlin and Rev. Wm. J. Tate of Higganum, Conn.; a survey of missions by Secretary Judson Smith, D.D., and addresses by two missionaries. At the afternoon session, Secretary James L. Barton, D.D., will give a survey of missions; there will be an address by a missionary. Secretary Creegan, D.D., and Assistant Secretary Hicks will repeat their addresses on "What to Do Next Year and How to Do It," and on "Young People's Work." The concluding address will be by Secretary Frank K. Sanders, D.D., of the Sunday School and Publishing Society. The evening session will be devoted to Japan and China, with addresses by Secretaries Smith and Barton.

## THE NORTHERN CALIFORNIA ASSOCIATION

**Palo Alto and San Francvisco, Sept. 19-22.**

The program committee is having a lot of trouble and will have more unless the people specially interested in various parts of the program will take the trouble to realize that the arrangement of a program is a difficult task. I here offer four brief paragraphs to aid in clear thinking upon this point:

1. A program should be so arranged as not to exhaust the vital strength of the people. Every average delegate and minister ought to be able to attend every session and go home fresh for more. If there are eight sessions no one session should be so heavy and absorbing as to sap vitality and spoil all that follows. One big dinner, however good, may spoil a week! The program committee is set to guard this point and prevent dissipation of vital forces and time and any disinterested business committee will back them.

2. In coming to Palo Alto many wish to see the university and hear the organ and the noted organist. There is a demand that we adjourn one of our two afternoon sessions at 3:30, yet both of those afternoons are filled by definite vote of the Association by two objects which WANT three hours each without allowing any time for other matters. We simply cannot do this. The best we can do is to begin at 2:00 and adjourn at 4:30, take carriages to the university as we would street cars and get back at 6 p. m to supper, which must be cleared away before every service. Dr. Blodgett will give us a little extra music upon those days, perhaps at 5:15. This will make a pleasant break without interrupting the Association meetings.

3. It is not right for an individual or a committee to appeal to the General Association for more time. They are thus in their appeal wasting time assigned to other matters. All they can do is to allow the house to extend the time when limit is reached or to ask the business committee to give them time and the business committee will confer with the program committee and as a rule do very little recasting after much consultation.

4. The chairman of the committee this year has had no axe to grind. He has been obliged to cut out wholly the only thing with which he has an official relation simply to save time for things which had the "right of way." He is burdened with superintendence of a new church building and getting it furnished before the meeting assembles, and he has some relation to the free entertainment of more than 300 per-

sons. He has a natural tendency to resist pressure which he thinks unfair, and if he lives and keeps about he will stand for a program not "overloaded" in any of its parts.

The program will reach the churches about Sept. 7th. C. G. BALDWIN.

## THE SOUTHERN CALIFORNIA ASSOCIATION

The next General Association (Southern) promises to be an event of importance because of the rare opportunity it will afford to pastor and people of our churches to secure to themselves the benefit of acquaintance with and bearing the addresses of the American Board delegation and missionaries, who will attend our Association meeting at Pasadena on their return from the annual meeting at Seattle and thus make our meeting for us in interest and importance only second to attendance at the annual meeting itself.

Sept. 25-27 is not far away and it is none too soon for each pastor and church to take note of the meeting and arrange not only for the certain attendance of a full representation (pastor and two delegates) from every church, but also an especially large attendance at the sessions on the part of the people living in Los Angeles and Pasadena and their immediate vicinity. Efforts are being made to have the secretaries and missionaries occupy our pulpits on the previous Sabbath.

The First Church, with its neighbors, West Side, Lake Avenue and North Churches of Pasadena cordially invites a large attendance. They expect not less than three from each church, hoping for at least 250 people to care for in their homes.

Suggestions as to program will be gladly received. Address B. F. Boller, 1463 West Washington St., Los Angeles.

## Notes and Personals.

The Rev. J. H. Goodell, of Pacific Grove, received recently a substantial token of the affection of the church people at Escondido, his former pastorate, in the form of a check sent to him by mail. In ways manifold are the hearts of people and pastor bound together.

Professor A. B. Show, of the department of history in Stanford University, has charge during 1905 and 1906 of the department of church history in Pacific Theological Seminary, in Berkeley. He is assisted in this work by Mr. G. T. Tolson, the Seminary librarian.

It is expected that the Rev. Dr. George R. Wallace of Spokane, Washington, who is supplying the pulpit of the First Congregational Church of San Francisco for a few Sundays, will speak at the meeting of the Congregational ministers of San Francisco and vicinity next Monday.

The Congregational ministers of San Francisco and vicinity had the pleasure of hearing the Rev. Dr. L. H. Hallock of Minneapolis, last Monday. Dr. Hallock said that he saw vitality and vigor in our churches hereabouts, after his absence of seven years, and the old-time fellowship and cordiality. Speaking of Mills College he said that everything there was gratifying. He predicts that the college, with its modernized Mt. Holyoke spirit, will play an important part in the future of the Pacific coast. With reference to his work in Minneapolis, Dr. Hallock said that he had had seven very delightful years there. He spoke in that connection of the principle on which Plymouth Church, Minneapolis, had always worked—the principle that it was better to have a number of strong, good working churches rather than one great central church. Accordingly Plymouth had given repeatedly of its best to form other churches, and thus there is to-day in Minneapolis a strong brotherhood of influential churches..

Among the persons who will attend the American Board meeting in Seattle are the Rev. and Mrs. O. H. Gulick of Honolulu. Mr. and Mrs. Gulick have been in San Francisco and vicinity for several weeks, and many of our people have had the pleasure of meeting these veteran missionaries. After twenty-two years in Japan Mr. and Mrs. Gulick returned to Hawaii, where they were born, to work there among the Japanese. Last May they celebrated their golden wedding anniversary. Friends from different parts of the world paid tribute then to their devoted work as missionaries. As children of Christian missionaries in Hawaii the early years of their mature lives were given to work among the Hawaiians, and so it was especially appropriate that one who bore the greetings and congratulations of the Hawaiians should address them as "beloved parents." A representative of the Japanese said on that occasion: "You offered your lives for Japan, laboring tirelessly to spread the gospel of Christ, and to your love we owe in part the present condition of Christianity among our people. At that time Justice Dole, of the United States District Court, spoke of the great debt that the Provincial Government and the Republic of Hawaii owed to Mr. Gulick for his wise counsel and patriotic services in the trying years through which they had passed in coming to the present status as an integral part of the American union.

The Rev. and Mrs. Walter Frear, Mr. J. L. Barker and daughter, Miss Gertrude, and the editor of The Pacific, and wife, start this Thursday evening for Oregon and Washington. A few days will be spent in Portland, and Seattle will be reached in time for the opening of the American Board meeting on Thursday of next week. The Rev. C. R. Brown left on Thursday morning for Seaside, Oregon, having an engagement to speak there on Sunday next before the convention of the Young Women's Christian Associations of Oregon, Washington and Northern Idaho. His destination is the Board meeting at Seattle. President McLean of Pacific Theological Seminary goes this week to Walla Walla, where he is to address the students of Whitman College. He will meet the American Board special train at that point and will accompany the eastern delegates thence to Seattle. Monday evening of next week the following named persons will take train direct for Seattle: Rev. H. M. Tenney, Pacific Coast Secretary A. B. C. F. M.; Rev. and Mrs. O. H. Gulick of Honolulu; Rev. Dr. W. C. Pond; Rev. and Mrs. F. M. Price of Oakland, the well-known Micronesian Island missionaries, now on furlough in the home-land. Other persons who expect to attend the Board meeting are, Professor Nash of Pacific Theological Seminary, the Rev. E. S. Williams of Saratoga, Rev. George Atkinson of Campbell, and the Rev. W. H. Day, pastor of the First Church of Los Angeles. The Rev. Dr. Adams and wife and the

Rev. H. H. Wickoff and wife, who went recently to Oregon and Washington, will also be in attendance, as will also, in all probability, President Gates of Pomona College, and the Rev. Dr. Kingman of Claremont, who are announced on the program. Would that there were more going from California; but the coming thither of the officers and certain members of the Board after adjournment at Seattle, and the meeting early the following week at Palo Alto of the Association, along with other things, has made it impossible to secure a large delegation. But, others doubtless, of whom we have not yet heard, will go.

## Church News.

### California.

San Francisco, First.—Four persons were welcomed into fellowship on Sunday, three on confession of faith.

Petaluma.—The Rev. C. W. Ferris, recently of Great Falls, Montana, entered on the pastorate at Petaluma last Sunday.

Campbell.—The pastor, Rev. Geo. E. Atkinson, leaves this week for Seattle. This trip is in large part the gift of some of the good people of the church, who are sending their pastor to the meeting of the American Board.

Los Angeles.—At the West End Church, on September 3rd, Dr. Warren F. Day of the First Church, preached and officiated at the communion, when nine, including the new pastor, Rev. Mr. Johnson, and wife, were received to membership.

San Francisco, Fourth.—Two persons united with the church last Sunday, a young man on confession, and a young woman by letter. Work on the new roof will soon be begun. One hundred of the needed $350 has already been raised. Who will help with the balance?

Ventura.—The church has recently been called to lay away to rest Mrs. W. J. Rice, who was a moving spirit in the organization of the first Sunday-school in 1862, and was one of the early members of the church; perhaps would have been a charter member had she not been away attending school. She has been a very earnest Christian woman and it is a great loss to the church.

Berkeley, First.—There were four additions to the membership last Sunday morning, one on confession of faith. In the evening the fifth anniversary of the Chinese Mission work in Berkeley was observed. The Rev. Dr. Pond and the Rev. Jee Gam were present and participated in the services, as did also several of the Mission pupils by recitations and songs, both in Chinese and English.

Lodi.—The new pastor, and wife, Mr. and Mrs. Washburn, are now pleasantly settled in the commodious Congregational parsonage, and are earnestly at work in their new and promising field. On Friday evening, September 1st, about forty young people took possession of the parsonage and gave Mr. and Mrs. Washburn a genuine and hearty welcome, a reception that the pastor and wife will not soon forget. On Sabbath, August 27th, before the new pastorate began, the pulpit was supplied by Mrs. Washburn in the morning, and by Mr. Washburn in the evening. At the first service conducted by the new pastor, September 3rd, a large congregation participated in the Lord's Supper and welcomed eight new members into the church by letter, among whom were the new pastor and wife. An excellent spirit of unity and hopefulness prevails with a fine promise for the future.

Cottonwood.—August 27th was a good day for the church at Cottonwood. Mr. Fred Goodsell, the son of the pastor, enroute, with his wife, for two years' study in Germany, preached morning and evening. Some came to church who had not attended for four years. It was very gratifying to the pastor to see the unanimous outburst of good-will and love from the congregation for the son and daughter, as they leave possibly not to return until they have spent years in Turkey, their probable destination, under appointment of the American Board. The father remarked in introducing his son that like the child Samuel, he was early brought to the Temple, and dedicated to God; that he had served in all departments of church work, from that of kindling of fires up to that of organist, and president of C. E. society; that now he was here to speak for Christ as his embassador, the highest of all privileges. The pastor and family feel very keenly the going of this dutiful boy from their home and ask the prayers of Christians for themselves as well as for these children.

### Oregon.

Park Place.—Associated with Clackamas in the ministry of Dr. Start, and equally delighted with him. He is a young man, full of enthusiasm, one whom people like to follow. He is a regularly ordained minister. This church needs an addition to the edifice in order to accommodate the large Sunday-school.

Clackamas.—Rev. H. A. Start, a recent graduate of the Medical School, practicing in Portland, is preaching here every Sunday morning, much to the satisfaction of the church and congregation. Work is hopeful. Could Dr. Start settle here considerable impetus would be given to our work. His year expires in February, when medical duties will forbid further engagement.

St. Johns.—This growing suburb of Portland has a recently organized Congregational Church, holding services in a tent, ministered to by Rev. W. L. Uphaw, not long since from Oklahoma. He and his family are living in a two-room cottage constructed for the occasion, fairly satisfactory for summer, but hardly so for the rainy weather. Sunday-school is good; also the preaching service. On a recent Friday night the stirring pastor gathered the tent full to overflowing to hear the illustrated lecture by the Church Building Society's representative. Lots have been purchased by Portland, First, for this church, and ere long, it is hoped, building operations will commence.

### Washington.

Everett.—The Congregational Church in Everett is taking on new life. Two years ago it was determined to move from the old position, on the "Riverside," where it had already stayed years longer than it should have done, to the "Bayside," where most of the business had gone, where much of the city's improvement was being made, and where almost all the new-comers are either renting or building themselves

homes. This delay to follow the changes of the business and social centers of the city, put the organization behind in its work. Many good people, who would have found a place in the Congregational Church, had it been centrally located, joined other churches. The expectation that a move would be ultimately made resulted in allowing the old building to become dilapidated. Delay in doing what the church had voted to do disheartened those who were engaged in the work. The result of all this is, a weak church, where we should have a strong one. Now the church is making a herculean effort to retrieve the past errors, or shameful delays. Fine lots, centrally located, on the "Bayside" of the city, three-quarters of a mile from the old place, have been purchased. A fine, new $12,000 building is in course of erection, and it is hoped will be dedicated about Thanksgiving. The certainty of the church coming to the heart of the city has drawn to it about fifty new members since the coming of the new pastor, Rev. J. R. Knodell, in February last. Discouragement has given place to expectation and enthusiasm. The church bids fair to leap to its proper place among the Christian organizations of the enterprising city in which it is builded, and to become the helper it long ago should have been, in Snohomish county, and in the grand state of Washington. Better than all else, but growing out of all these other improvements, the spiritual atmosphere of the church is gradually becoming more earnest and aggressive. It is confidently expected, and earnestly desired, that God will pour out a rich spiritual blessing on the work, when the people's labor and sacrifice and the grand help of the Congregational Church Building Society results in housing this people in their new edifice.

White Salmon.—The Hood River Glacier gave the following recently concerning the church at White Salmon, Washington, which is situated across the Columbia river from Hood River, Oregon: "The White Salmon Church is a monument of the pioneer period of this region. The original organization dates back to the time of the early settlers. The people at first met sometimes in private homes and sometimes in the open air. They received occasionally a visit from some minister whom they were glad to hear. In the early 60's a definite church organization was formed. Its membership was composed of representatives from a number of denominations. In 1879 the site upon which the church building now stands, was chosen and in the same year the building was completed free from debt, a splendid evidence of the sacrifice of the few who were interested in the higher life in those days. The dedicatory sermon was preached by Dr. Atkinson, who was then the general missionary for the Congregational churches in the Northwest. Its first pastor was the Rev. U. S. Lyman, then a young man, a recent graduate of an eastern theological seminary. Mr. Lyman afterwards identified himself with the educational work and up to the time of his death, which occurred a few months ago, was a leader in this line. He became an authority on historical subjects relative to the Northwest. Since Mr. Lyman's pastorate the church has been served by a number of ministers. A few years ago it formally identified itself with the Congregational body. Last year under Mr. Garrison's administration, a manse was completed which was a valuable addition to the work of the church. Its present pastor is the Rev. J. Morgan Lewis. Mr. Lewis has been pastor nearly a year, and during that time the church has more than doubled its membership. The church more than ever has become identified with the life of the community. It aims to make it an attractive social center. The Sunday-school is organized as a graded system. The primary department is a regular sanctified work shop; the little fingers being busy with kindergarten materials illustrative of the lessons taught. The Sunday-school has grown almost beyond the limits of the building."

## IN AND AROUND SEATTLE.

C. R. G.

Work is progressing rapidly on the handsome edifice of Pilgrim Church, Rev. Edward Lincoln Smith, pastor. The roof is on and it is expected the building will be ready for dedication at Thanksgiving time. The Pilgrims will have profound reasons for giving thanks this year.

Plymouth Church is being thoroughly renovated inside; the wood work is being repainted, the walls retinted, the carpets renewed and everything is being put in good shape for the meeting of the American Board Sept. 14-18.

Flags of all nations will greet the delegates, while maps, charts, banners and missionary literature will be in evidence on every side. Plymouth has been without a regular pastor for six months. During that time the church has not dismissed a single member to any other church in the city. Rev. S. M. Freeland will be the acting pastor during the session.

Rev. William J. Dawson, D.D., of London, England, who is to be one of the inspiring speakers at the Board meeting, begins his evangelistic campaign in Seattle on Tuesday, September 19th, the day following the last session of the Board meeting. The Dawson campaign will continue ten days, closing Friday, Sept. 29th. Noon meetings will be held in the Grand Opera House and the night meetings in Plymouth Church. Dr. Dawson goes from here to Portland. He was to have spoken at the Exposition grounds Sunday, Oct. 1. But when "The Trail" was opened on Sunday, the committee having Dr. Dawson in charge withdrew him from the Exposition engagement, though the remuneration offer for his services there was extraordinary. As now arranged Dr. Dawson will speak twice in the city of Portland on Sunday, Oct. 1. Will not this action of the committee add consistency and effectiveness to Dr. Dawson's speaking wherever he is heard?

Rev. H. P. James of North Yakima and Rev. J. T. Nichols of the Union Church, Seattle, with their families, have been camping out on the Eagle Harbor side of the bay, not far from Bro. Adams' of the Eagle Harbor Church. Bro. Nichols reports 200 fish caught. Bro. James has not reported yet, but it is not likely he will be outdone.

Rev. Geo. C. Adams, D.D., of San Francisco, occupied Plymouth pulpit, Seattle, last Sunday. The doctor is a tower of strength and is an easy and natural speaker. He greatly pleased his audiences.

Among the hundreds of visitors to the city this summer have been these, in addition to those named last week: Rev. Ernest E. Day of Spencer, Iowa, who has a father, mother and sister living here; Prof. Edward J. Bourne of Yale University, who has taken much interest in the "Whitman Controversy;" Rev. E. F. Sanderson, D.D., of Providence, R. I., who is to

be one of the speakers at the Board meeting; Rev. Francis J. Van Horn of the Old South Church, Worcester, Mass.; and Rev. Thomas Reed Bridges, D.D., of the Second Presbyterian Church, Trenton, N. J., who has preached for both Pilgrim and Plymouth Church.

Superintendent Scudder and his assistant, Rev. David H. Reid, have organized recently a new church of fifteen members, at Monroe, Wash. They have visited, also, Moclips, twenty-five miles north of Aberdeen, on the coast—a summer resort. A Sunday-school has been started, and a church it is likely will be organized in the near future.

The Mount Pleasant Church has been visited also, recently by Superintendent Scudder, and an effort is being made to revive the work there and put things again in a prosperous way.

The Port Angeles Church has called Rev. Geo. N. Edwards of Jewett City, Conn. He has accepted and will take up the work at Port Angeles Sept. 1st.

The church at Index, where Rev. H. W. Young is pastor, has nearly completed its new edifice. The people of the church and town have raised all funds for the new building without asking aid from outside.

Rev. Dwight S. Bayley, the new pastor at Snohomish, is on the ground and at work. He is the son of Rev. Frank T. Bayley of Plymouth Church, Denver.

The Leavenworth Church has dedicated its new edifice. It's a good building; and, what is better, it's all paid for and is in a growing town. Rev. Wm. S. Bixby, formerly of Severy, Kas., is the pastor.

The seventeenth annual meeting of the Congregational Association of Washington will be held at Snohomish, September 12-13. This date and place of the meetings has been arranged on account of the American Board meeting in Sept.—Sept. 14-18.

The main features of the program are: The Home Missionary Hour, conducted by Supt. W. W. Scudder, Jr.; A Demonstration of Work With Boys, by Rev. Wm. Orr Wark; Association Sermon, by Rev. E. T. Ford; Our Country—Its Perils and Safeguards, by Rev. Theodore Clifton, D.D.; The Revival in Wales, by Rev. T. W. Walters; Open Parliament on the Rising Spirit of Evangelism; Unity the Great Need of Congregationalism, by Rev. J. D. Neilan; Our Sunday School Work, by Rev. Samuel Greene, D. D.; closing address by Rev. F. K. Sanders, D.D.

## OREGON LETTER.

BY GEORGE H. HIMES.

For four weeks it has been the privilege of your correspondent to listen twice each Sunday to Rev. Francis J. Van Horn, D. D., of Worcester, Mass. He is an exceedingly able preacher, and it is not surprising that he is pastor of one of the largest churches in New England. That Dr. Van Horn has been appreciated here is apparent from the fact that the audiences have been uniformly good, ranging from 500 to 800, notwithstanding the month of August is a vacation time with many. Of course the major part of the congregation has been made up of strangers, and many pleasant and lasting acquaintances have thus been formed by those in the church who have extended the hand of welcome. And it is but just to say that the First Church, as a whole, is endeavoring to do its whole duty in that respect. Last Friday evening the Men's Club of the church gave Dr. Van Horn a reception, which was largely attended and was an occasion of much interest.

Dr. House and Mrs. House spent the month of August at Seaside, just south of the mouth of the Columbia river, and have returned in vigorous health, well equipped to take up their accustomed work.

The past two weeks have been notable because of the Historical and Educational Congresses, emphasizing the means of mental growth, and of the Trans-Mississippi and Irrigation Congresses, emphasizing the importance of promulgating measures for a larger industrial and commercial advance. These gatherings have assembled in our midst many notable persons from all over the union, leaders in their respective spheres, with whom it is an inspiration to come in contact. As many of these meetings occurred simultaneously it was impossible, for one reason, to attend all however desirable that might have been; hence the writer hereof chose to specialize by giving his time wholly to the Historical Congress. And for this he was well repaid. To meet men like Prof. Edward G. Bourne, Professor of History in Yale University; Prof. Benjamin F. Shambaugh, of the Iowa Historical Department; Dr. James K. Hosmer, of the University of Minnesota; Dr. Reuben G. Thwaites, secretary and superintendent of the great Wisconsin Historical Society, perhaps the most far-reaching in its accumulation of historical data of any similar society in the United States, to say nothing of our local people, meaning representatives of all our Pacific coast states, was at once an inestimable privilege and an inspiration and an event long to be remembered.

The name of Prof. Bourne has been before the people of the Pacific coast to some extent because of his attitude upon the "Whitman controversy." That question was not discussed in the Congress at all, although an occasional allusion was made to it. Prof. Bourne, as set forth in his "Essays on Historical Criticism" in 1901, in which he deals with the "Legend of Marcus Whitman," is very clearly of the opinion that the more thoroughly that subject is investigated the more certain will his view that Dr. Whitman did not save Oregon in any sense became generally accepted. One thing may be said about Prof. Bourne, and that is, he has no personal animus in the matter. He descends from Congregational stock, his parents being members of the historic old Congregational Church of East Haven, Conn., and his leaning is naturally in favor of the Whitman side of the controversy. But as he said to the writer: "It is far more important that the truth be established than that any theory we may have be sustained." And there can be no question but that he is right in his conclusions.

Principal William I. Marshall, of Chicago, who has been a voluminous writer in opposition to the claims made for Whitman, was present at the Congress. He had much documentary material present in support of his view, but the did not present it publicly. The writer read more than three hundred pages of typewritten manuscript, largely made up of long extracts from the correspondence in the files of the American Board, and must confess that there is much therein which would seem to support his (Marshall's) contention. All this will be published before many months—much of it for the first time—and then all interested can get a better idea of the merits of the controversy. Principal Marshall is very anxious that every line of the correspondence between the Oregon missionaries and the American Board be published.

Then he says no one would doubt the correctness of his view that Dr. Whitman rendered no particular service in saving Oregon.

The only thing to be sought for in this discussion is the truth, and the sooner that is determined the better, no matter if all preconceived views founded on partial evidence should be overthrown. No phase of Christian experience or effort can be successful in the long run by the least suppression of the facts respecting its promulgation. In my judgment it would be to the credit of the American Board to publish every line of its correspondence relating to the Oregon Missions from the beginning to the end, and it is hoped that an effort to that end will be made at the Seattle meeting.

Rev. Charles E. Chase, of the Hassalo Street Church, who has been seriously ill for some time, is now rapidly improving, and it is thought will be able to begin his work at once.

Mr. Bela S. Huntington, of The Dalles Church, suffered a severe loss recently through the destruction by fire of his beautiful home. But little, if anything, was saved.

Portland, Sept. 3, 1905.

## Christian Endeavor Service.

REV. HERBERT N. BEVIER.

September 17.

**Topic: The Great Surrender. Acts ix 1-22; Rom. 6: 16-23.**

Affirmation is the word to-day; assertion, self-determination—these and others of a similar import. The aggressive western spirit, caught in the grasp of new thought, has little respect and less use for the quieter, more oriental conceptions of self-examination, self-criticism and self-surrender. And yet the gospel of Christ is in this respect not occidental but oriental. There is a noble vein of quietism, altruism and of self-effacement running through the whole texture of the New Testament. The secret of Jesus Christ and his calm triumphs lay not in the enthronement of self but in the crucifiction of self, not in affirmation but surrender.

It is very evident that such is teaching from alpha to omega, from sermon on the mount unto the last sermon he ever preached. In summing up the spirit of that great life we never use the word—selfishness, but always the opposite, sacrifice.

Following in his steps it is noticeable that every similar life has been a surrendered life. Take the best known life after his, that of the Apostle Paul, and the truth is most apparent. His Christian career began with a great surrender. Up to that time Paul's life had been a severely strenuous, self-assertive life. He had made himself a leader among his people. He had pushed himself to the front until he had been given a position of command and had assumed the task of ridding the nation of the hated new sect of Christians. And starting out on his aggressive mission he out-Heroded Herod in his stern work of brigandage and blood. In those days it was not surrender with Paul at all but persistent, eager affirmation of self and his party and their purpose with no halting this side of utter extermination of the imagined Christian foe. But on the Damascas road he saw a light, heard a voice, and all the intolerant, persecuting, hateful self-spirit went out like night at the dawn of day and the cruel Saul had made his Great Surrender. The moment Saul could say Lord, what wilt thou have me to do, he had entered a new domain. The Pharisaic Saul had become the Christian Paul. Henceforth his mission was no longer to destroy Christians, but make them. The old man was no more.

From that hour Paul's whole life was a surrendered one. Thenceforth for him to live was no longer, Paul, but Christ. That hour the secret of Jesus became his secret and he sought to communicate it far and wide.

Perhaps there is no truth connected with the Christian life that is so much stumbled over by those who have not made a public profession as this. The feeling is strong that powers have been given for exercise, not repression. The young still say nature is or ought to be our guide, and where she points the way there can be no harm. What I desire to do that it is right to do. And again myself is my own. I am the architect of my own fortunes, why surrender them to any or for any.

Along such a path wandered Goethe, the brilliant German, and in it made fearful moral shipwreck. Even Huxley, the agnostic, saw this in the riper autumn of his career, when he admitted that with the advent of the ethical an entirely contrary principle from the cosmic or natural made its appearance in life. Wherever there is moral heroism there is something new in man; old things have passed away. Essential manhood can be obtained only along the way of the giving up of self, the crucifixion of self, only along the way of the great surrender.

Emerson once said, "we have to descend to meet." The thought might be broadened into the wider one, "we have to descend to live." No man liveth to himself and none dieth unto himself. Selfishness, which is but another name for self-affirmation carried out to its full measure in life, would result in a race of monsters. Our Lord knew this and so placed at the threshold of entrance to his kingdom the necessity of a new life.

No man can be a follower of Jesus who has not made the great surrender and who does not in a measure at least lead a surrendered life. The young man who came to Christ seeking eternal life made his fatal blunder here. He was on the porch with his hand upon the latch-string of the temple, but he entered not in. He could not make the great surrender and so went down to history as having made the "great refusal."

The Great Surrender means for all who make it the giving up of a self-centered life and the living of the Christ life, in thought, in sympathy, in deed. Henceforth the Christian's meat is to do the will of him that sent him. Even though it may lead through Gethsemane to the cross the motto of such will be, "Not my will but thine be done."

Nor is such a life grievous; on the contrary, it is ever the most joyous and sweetly satisfying. Such a life is the Eden existence. It is Paradise regained and Heaven found. The birds sing in the heart of the surrendered one. The flowers are ever blooming about such, and the skies blue, and to such even nights of pain and sorrow are studded with the cheerful stars. If "our wills are ours to make them thine," if our bodies are presented as living sacrifices, if our hearts are tender with that sweetness and sympathy which only surrender can yield, we have already in possession the "Christian's secret of a happy life."

## Sunday-School Lesson

### PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Third Quarter. Lesson XII.

Daniel i, 8-20.

September 17, 1905.

**Daniel in Babylon.**

The antiquity, magnitude, splendor, and wealth of Babylon surpassed belief. Founded two millenniums before the Christian era, it covered ten times the area of the largest city of modern times. The fascinating loveliness of the metropolis diverted Alexander's attention from the incalculable treasures of the royal coffers. Though its ruins have been the quarry out of which a score of cities have been built, they still rise in vast mounds upon the plain.

Yet, when Babylon was shining in meridian splendor, one thing eclipsed it in the eye of God and angel, if not of man—the character of a young Hebrew captive. Daniel was greater than the city in which he lived. The city is dead. The man lives. The character of Daniel has been the noble model on which tens of thousands of young men have fashioned their lives.

He made the most out of his situation. He had fixed religious principles. Religion was not a matter of geographical location with him. He felt its sacred obligations as strongly in Babylon as he ever did in Jerusalem.

He was incorruptible. Babylon is the New Testament type of profligacy. In the midst of a self-indulgent and effeminate court and populace; among strangers, five hundred miles from the restraints of home and church and acquaintances, with the subtle, undermining influence of general degeneracy, beset by the world, the flesh and the devil, the lust of the flesh, the lust of the eye, and the pride of life, "Daniel purposed in his heart that he would not defile himself."

Jesus' words are strikingly exemplified, "Seek first the kingdom of God and His righteousness, and all else shall be added." Daniel stepped at once to the commanding position of prime minister of the proudest monarchy on earth and retained it half a century. He was able to befriend with patriotic services his unfortunate fellow-countrymen in their exile. He exalted the name and nature and worship of the true God in a heathen court and country. He left at once an inspiration and a pattern for young men of every age.

**Analysis and Key.**

1. Splendor, magnitude, and wealth of Babylon.
Fascinated its conqueror.
Ruins a quarry for ages.
2. Babylon surpassed by most unlikely thing it contained; viz., the character of a young Hebrew captive.
3. Daniel superior to his environment.
His principles fixed.
Incorruptible.
4. Reward: Prime minister of the nation to which he was captive.
5. Permanent model of the young man.

**The Teacher's Lantern.**

Temptations of young men to-day not severer than those of Daniel. No possible environment worse than his. Consequently encouragement of his example.

Total abstinence as a principle physiologically as well as morally correct.

Temperance includes: (1) Moderation in eating. (2) Abstinence from narcotics.

Any apparent success achieved by those who are not abstemious, achieved in spite of, not because of, their habits.

There is supreme danger that the material basis of life shall be unduly prized—that it shall override the spirit. This is a direct reversal of the divine order. The Spirit is to be in the saddle. It is to dominate.

The gains of moderation are beauty, strength, health, mental power, influence, position, and long life.

Intention is the corner-stone of character. Daniel intended not to defile himself. His evil environment afforded test for the strength of his intention.

### HIS CALL TO SERVICE.

Dr. Bernardo, who has done so much for the street waifs of London, came to devote his life to this work as the result of the following incident, related by an exchange:

He was closing the rooms of a city mission one night after the children had gone, when down by the stove he saw one poor little ragged urchin standing without hat or shoes or stockings. He said to the boy: "Boy, it is time for you to go home."

The boy never moved.

Dr. Bernardo went on closing things up, and by and by he said again: "My boy, why don't you go home."

The boy said: "I ain't got no home."

Dr. Bernardo did not believe it, but asked the boy to come to his house, and after giving him something to eat heard his story. He was an outcast, without father or mother, without place to sleep.

"Are there more like you?" asked Dr. Bernardo.

"Lots of 'em" said the boy.

"Will you show me some of them?"

"Yes, I can show you," said the boy.

So about midnight he went out with that boy, and they threaded their way down some of the streets of London, and then into a "close," and the boy pointed to a kind of coal-bin in this area, and he said: "There's lots of 'em in there."

The doctor stooped down and lit a match, and there wasn't a boy in there. He thought the boy had been swindling him. But the boy wasn't at all abashed. He said: "Cops have been after 'em; they're up on the roof."

And with that the boy went up a brick wall onto a tin-covered roof, pulling the doctor up after him.

There, on that winter night—it happened to be a starlight night—the doctor saw thirteen boys huddled up and one little boy hugged close to his brother to keep warm; nothing under them but a tin roof; nothing over them but the starlit sky.

The boy said: "Shall I wake 'em?"

It occurred to the doctor that he had one boy there, and this boy was going to waken thirteen more, and he didn't know what to do with one, so he said, "No." But that night, on that roof, he stood and promised God that he would devote his life to the outcast boys and children of London.

That was Dr. Bernardo's night. That night he received his peculiar call for that peculiar service, and last night, in or near London, there slept under friendly, Christian roofs nearly five thousand boys and girls, gathered by him in course of training by him for lives of purity and usefulness.—Selected.

### IN THE HEART OF THE SIERRA.

And here you have all the air you want to breathe. The evening comes. You build up a roaring camp fire. It throws a flickering glare out into the darkness and changes the green of the surrounding pines into another green such as is never seen by day. You are in an enchanted land—a land of Christmas trees! From the lower branch of one hangs the gleaming form of a deer. The magnificent antlers are set high above your bed. The fire dies. The camp dog settles himself before the embers with a long, squeaky soft whine of utter contentment and closes his eyes. He is full of vension ribs and he longs not for heaven. Neither do you. You roll drowsily between your blankets and immediately feel the oncoming of sleep. No insomnia beneath the pines. Afar on the slopes sounds the plaintive notes of a night bird. The rushing water sings a lulling sleep song in your ears. The stars twinkle and twinkle and blur in your eyes. At last you see them through closed lids. You are asleep.

God of the hills! you are calling me.
Soul of my soul, you are calling me!
Though I were dumb
I would answer some—
Way or another and joyous come
Home to the high Sierra!

—Lowell Otus Reese in Sunset Magazine for June.

**Around the World** A small party sailing from San Francisco Wednesday, **Sept. 27, 1905**, on fine P. M. steamer "Manchuria," visiting places of special interest in Hawaiian Islands, Japan, China, Manila, Singapore, Penang, Ceylon, India, Egypt, etc., through Continental and British Europe to New York, by rail (any route) to San Francisco. Rates reasonable. Best facilities and conveniences. Lay-over privileges at all important points. Tickets good for one or two years. For full particulars, program, etc., address **Rev. Moses D. A. Steen, D.D., Menlo Park, California.**

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SOUTHERN PACIFIC

When Henry VIII had determined to make himself the head of the English church, he insisted that the convocation should accept his headship without any limiting clauses. He vowed he "would have no tantrums," as he called them. So the surrender of a sinner must be absolute—there must be no "tantrums" or reservations in it.

Mosquitoes are the most religious of insects. They first sing over you and then prey on you.

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